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struction by missionaries is permitted one hour a week, with the children divided according to the creed of their parents, but none are forced to attend. Corporal punishment is forbidden. 871

The success of this method naturally depends heavily upon the interest and ability of the individual teachers and their supervisors. Teaching shy children of varying ages and attainments in a language which is not their own is difficult, to say the least. Understanding of and sympathy for a culture so different from the teacher's own are not to be acquired merely by good will. They are essential, however, to success in teaching and living in an Indian village, for the school is intended to be a community center as well as a place for children to learn "the three R's." Teachers are encouraged to organize adult classes in English and in various phases of homemaking and agriculture, and they often act as liaison between the people and the Agency. They give social services on an informal basis: they use the school phone to summon a doctor or get his advice for the sick; they often supply transportation to the villagers; they write letters; sometimes their advice is sought in personal problems. Some teachers occasionally help in farming. A few have entered into the life of the community, studied and recorded the ways of the village, started various enterprises, and in almost every phase of village life have made their influence felt. Most teachers do not reach this integration with the community; but, whatever the relationship, the teacher in the more isolated village may be one of the few white people with whom the Indians have much contact. Thus the attitude of the people toward her often determines their attitude toward white society. 875

The aims of the mission schools, on the other hand, are largely religious. Their methods are more like those of parochial schools in other parts of the country, with standard textbooks and materials not particularly suited to the experience or temperament of Indian children. Corporal punishment is used. In the Catholic schools the mien of the teaching sisters is rather distant, and instant obedience is demanded. These teachers have little to do with Indians other than their pupils, but the supervisor of the Catholic schools is much closer to the people than is the Reservation principal. In his capacity as priest, he has continual contact with his parishioners, as do the other Fathers, one of whom has learned the Papago language. 871 797

Formal schooling on any very large scale is too new among the Papago to make possible any valid evaluation of the results of either government or religious schools. It may be significant, however, that more children from government than from mission schools go on to institutions of higher education. 871

It is obvious that much needs to be done before adequate education is avail-

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previously the Papago had known almost exclusively common payment in kind for common effort.

3. Among the Papago, authority lay chiefly in the family, not only during childhood but throughout life. Authority was conceived as growing with age and with increasing responsibility for descendants. The old men in the village council reflected only the family situation to the younger ones, who had the assurance that slowly and gradually they too would gain those privileges which were denied to them in youth.

With the advent of white civilization new symbols and representatives of authority have appeared and demanded their share of attention and recognition from the Papago. Among them are the Catholic fathers and brothers of the Franciscan Order and the men and women of the Presbyterian Mission. The functions of the Christian clergy may not be considered by the Papago very different from those of their medicine men. But, while the medicine men exert their influence exclusively upon relationships between man and the supernatural and all their active interest in temporal matters is indirect and must go through the filter of supernatural and magical concepts, the clergy have included within their sphere of direct influence such matters of morality as had previously been the concern of the Papago family.

Representatives of the white administration, whether visiting officials or members of the Agency established on the Reservation, are just that many more completely new additions to the Papago pattern of authority. They do not offer any points of comparison to either the grandparents or parents, the medicine man, or the old men of the village councils. In bewildering contrast, most of the new representatives are relatively young men and women, who rarely remain among the Papago long enough to demonstrate the gradual growth in experience and wisdom which the Papago always required from those to whom they granted authority. Their sphere of influence, as it is concerned with organizational and economic questions, with education and with health, cuts clearly across the old sphere of the family.

Teachers, the majority of whom are women, have become new disciplinarians for the children. Their principles and objectives of training not only cover different areas of knowledge but also are often in discrepancy with teachings received at home. The discrepancy may be fundamental—as, for instance, regarding the favorable evaluation of competition—or it may represent a change of emphasis upon specific attitudes, as in the case of the very high value given to certain rules of hygiene in school, which often must seem to the children an implicit criticism of home conditions.